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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

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A NEW BOOK

BY

JENKIN LLOYD JONES

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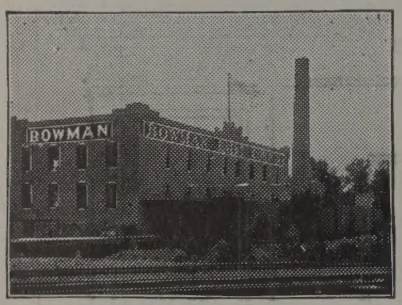

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LX THURSDAY, NOVEMBER 21, 1907 NUMBER 12

SEALED ORDERS.

Three sharp raps on my door
Shatter my dream.
Who from the desolate shore
Of the unmeasured sea,
Without glide, without gleam
From the obdurate dome
Of the black night is come
With message to me?
What! Muffled and formless and dumb!
"Come in! I'm at home."

—H. E. Warner.

The Forest Service at Washington has just published a most interesting bulletin concerning the far-sighted forest policy of France—government plans looking towards the employment of four thousand trained foresters to reforest the denuded lands of the republic; plans that are to take two hundred years to come into full circle and fruition, but plans that are already rehabilitating abandoned territories, restoring public confidence and enhancing land values. Let the United States go and do likewise.

"What is in the magazines?" More than any one mind can comprehend, much less read. The little monthly published by the Dial Company contains fifty or more closely printed pages packed simply with titles and the necessary references. The articles are closely classified. Under the one head of "Woman and the Household" are no less than fifty titles; fifteen titles under the head of "Thanksgiving Sermons and Suggestions." Is it true that we are nearing the time when all literature will be given in magazine tabloids? It must be true that now the major part of the creative work in literature, in America at least, finds its market in the magazines. Is it a disturbing or a reassuring sign of the times? We are old fashioned enough to believe in the book and the library and to distrust the mental dissipation provoked by the magazine. Certainly its menace, if menace it is, lies in the excellence and not in the weakness of the work done.

The boys and girls, now men and women in the gray of life who admired and resolved to emulate "Laurie," the hero in Louise Alcott's "Little Men," will be pained to learn that the original quietly passed to the mysteries beyond in his home at Lawrence, Kansas, on the third inst. They will not be surprised to learn that the boy was father to the man and that Alfred Witman was such a man as might have been expected. He justified the childhood which Miss Alcott described. For fifty years he has been a resident of Kansas and in all that time he has been a public-spirited citizen, a champion of the reforms, and friend, adviser and protector of women and children and their possessions. For years he was president of the Associated Charities. He was one of the founders and to the last a tower of strength in the Unitarian Church of that town. His wife was a daughter of the revered Rev. John S. Brown, with whose word and work the earlier readers of UNITY were so familiar. After a happy day's work and a genial evening spent with his friends and family he fell asleep, leaving behind him five children, grown up and useful members of society. UNITY extends its sympathy to the family, community and state, who will miss him, and also congratulations that so worthy a life has become a part of the corporate life of the community he served and the state he honored. In his death that interpretation of religion that is indifferent to lines and that subordinates sectarian names, lost a champion and an exampler. He gladly noted every tendency towards union and rejoiced in the activities and organizations working that way.

Mr. Dooley's insight, his ability to present ethical problems and spiritual realities in forceful and helpful fashion in the idiom of "Archie Road" is well established, and the thoughtful on both sides of the Atlantic recognize in him a moral teacher of no mean power. Mark Twain, Hosea Bigelow and Mr. Dooley represent the American triumvirate of humorists who by their wit compel their readers to take serious thought of sermon problems. But Peter Dunne's ability to render the same service in what Hosea Bigelow would call "long-tailed English" is not so well understood. No student of the serious issues of life can afford to overlook the monthly comment in the *American Magazine* under the head of "In the Interpreter's House," which it is understood is conducted by Peter Dunne, better known as "Mr. Dooley." In this department for November he discusses with an insight and fearlessness seldom reached by the pulpit, the place of religion inside the church and without. It is hard for the pulpit to avoid identifying religion with theology, of discussing spiritual verities either with a dogmatic or an anti-dogmatic bias. But here the significance

of religion, even in the crass manifestations of it, through the revivalists and the revival meetings, is looked at from the standpoint of the observer, the poet and the philosopher. And whatever standpoint is taken, the profound view compels us to have more respect for the most dogmatic, unscientific, crude manifestation of religious earnestness and solicitation than the flippant ridicule and shallow intellectual consent to the same, however polished the rhetoric or skillful the argument. He is the reactionist, the belated representative of an out-grown phase of thought, who flatters himself that these practices, emotions and convictions that are rooted in the travail of soul, in the age-long groping of man for peace, can be disposed of in a debate and settled by a syllogism. The eighteenth century free-thinker went about with a chip on his shoulder challenging the devout to come and knock it off. The twentieth century philosopher says with George Eliot, in effect—we quote from memory: "I find more to agree with than to dissent from in the contentions of the narrowest interpreter of evangelical religion, who holds his conviction in earnestness and with a devout purpose."

A Sick Nation

Health and not disease is the normal condition of the nation as well as of the individual. Rational habits, legitimate diet and wholesome activity are conducive to health with the alternation of sleep and wakefulness, of work and play, in the one as in the other. And any violent interruption of these functions manifested in cramps and congestions, in fevers and chills, is evidence of a violent interference, severe interruptions somewhere, and it is the province of the physician, in the case of the nation as of the individual, to first diagnose the case. Once that is successfully accomplished the prescription and the prognosis is generally promptly and safely reached.

Our nation is sick today, suffering from financial cramps bordering on commercial fits and industrial coma. The diagnosis of the case is not difficult. The banker knows better than the preacher that the source of the disturbance is an ethical one. There are many secondary causes, but the man on the exchange as well as the man of the university knows that this sickness is the result of sin, a discoverable sin, a sin entirely obvious and patent. The cause is not local and passing, but general, long-standing and far-reaching. The plunging in Wall Street and the watered stock, the cornered bonds and the many tricks that are vain and ways that are dark connected therewith are but local symptoms of the constitutional disease. Back of this and as an adequate cause lies the extravagance, the indulgence, the selfish ambitions, the love of display; in short, the practical materialism that has spread like a contagion through all sections of American life. Men have grown money-mad because they want to build more palatial houses, to have more servants, to buy more automobiles, that their wives and daughters may have more hats and finer gowns and go abroad more often. And the women in turn seek new creations in gown and carriage, in flounces and in parlors, in order to better please the men, to justify the generosity, and to prove themselves worthy these successful "captains of industry," "masters of finance," "promoters of the derby," "builders of racing yachts," "manipulators of stocks" and "promoters of trusts, combines, accumulators of millions."

The disease, the source of which is so easily discovered and generally admitted, is consequently more than a "flurry on Wall Street," more than a passing lapse in public confidence, an unfounded and unwarranted scare. And this point is also better understood by the bankers than by the preachers, by the captains of industry than by the teachers of ethics. For while these business men persist in saying "There is nothing the matter; it will soon be over; everything is all right," the process of retrenchment is pushed with a fierceness that borders on desperation. The newspaper columns will give but meager hint of the number of employes dismissed from the great factories here in Chicago as elsewhere.

The thousands of shop girls and clerks discharged without warning from the great dry goods emporiums and mail-order houses in Chicago alone fills the student of social conditions with grave apprehensions and lively sympathies.

We doubt not but that the banking houses in the main will preserve their financial integrity. Made wise by experience, prompt action will save them from disaster. The wealthy men will know how to conserve their wealth, but the working men, the wage-earning women and the children of the poor may well look forward to a cold and anxious winter. Doubtless the legislators and financiers of the United States will be equal to this emergency. They will bring us out of the trouble. But alas! for the nation if it goes for relief no further than for emergency-scrip, new government bonds or ampler issues of currency.

To those who have memories, the situation today will recall vividly the discussions of 1896. The whole question of money and currency and confidence will be discovered now as then as shrouded in mysteries, entangled in sophistries, and rooted oftentimes in sheer superstition and convention. But back of all that lies certain clear, fundamental principles of ethics, reckless extravagance, foolish display, the unfounded sense of the individual's right to possess, to hoard or to spend unlimited wealth which he did not create and which he cannot or will not use except to advance his own selfish pleasure or as selfishly promote what he considers the pleasure and the comfort of his own dear family—the wife of his bosom and the children of his loins. The very tears he sheds in anxiety for them are witnesses to an arrant conceit and a fundamental selfishness.

Distrustful as our financiers are of the right, still

less, the ability of the preachers to deal with these questions, they still remain fundamentally questions of morals and religion. And they are most competent to discuss the fundamentals involved who have given most time to the study of the moral forces of the world, who by training and temperament are best fitted to estimate the spiritual realities and to state the conditions of the higher life, which are everlastingly the conditions of individual thrift and national prosperity. If one would look for sanity in the current discussions over the financial situation perhaps they will find it in the utterances of the pulpit of today. At least we can make no better editorial contribution to the hot question in hand, the financial problem of the day, than by making space for what was said last Sunday from Chicago pulpits.

Said Dr. Hirsch:

"We are all very much like the man who has too much cheap whiskey or heavy beer or sparkling champagne. We are intoxicated in everything we do."

"The drunkard is the happiest man on earth. While under the influence of liquor he is divine. He imagines he owns the world. In his sleep he dreams of millions. But the next morning—O, what a head.

"And so it is with us in the mine, the market and the mint. We go about, entering into that worst of intoxications —speculating, or, as it should more justly be called, gambling. We create fictitious values, because we are too lazy to create the true values, which result only from equable transactions.

"We continue to worship money as the best and only God, never learning the lessons of financial flurries."

And the Pastor of All Souls Church said:

"Chicago is today in financial anxiety if not in distress. The banks must needs hoard your coin and mine for fear of greater distress. The ascribed causes are many, but they all point to the one conclusion. We are brought to this distress in this year of plenty and this land of bounty by our sins, sins personal and sins communal; by the extravagance of the home, the city and the commonwealth, in plain defiance to the clear dictates of sobriety, modesty and justice. And the only remedy that is to be effective is to avoid in ourselves and to teach others to avoid Ruskin's three deadly D's—Dress, Diet and Debt; extravagant dress, unwholesome diet, which includes of course the debauching drinks, the sins of cup and pipe, and the demoralizing debts. These three D's have brought us to our present straits and nothing but a recommitment to the gospel of democracy and the ideals and simplicities that belong thereto will save, restore and advance us on our way to the kingdom of peace and power."

The Ultimate Nation.

The destiny of nations! They arise,
  Have their heyday of triumph, and in turn
Sink upon silence and the lidless eyes
  Of fate salute them from their final urn.

How splendid-sad the story! How the gust
  And pain and bliss of living transient seem!
Cities and pomps and glories shrunk to dust,
  And all that ancient opulence a dream.

Must a majestic rhythm of rise and fall
  Conquer the people once so proud on earth?
Does man but march in circles, after all,
  Playing his curious game of death and birth?

Or shall an ultimate nation, God's own child,
  Arise and rule, nor ever conquered be;
Untouched of time because, all undefiled,
  She makes His ways her ways eternally?

—Richard Burton, in Atlantic Monthly.

Sunday Closing—A Word to the Law and Order League

A PRELUDE BY WILLIAM M. SALTER TO THE ETHICAL SOCIETY IN HANDEL HALL, SUNDAY MORNING, NOVEMBER 17, 1907.

Next Sunday will be "World's Temperance Sunday." I have been asked, along with the clergy of the city, to make a plea for the enforcing of the law against the Sunday saloon on that day.

Now enforcing the law is a matter of politics, and I am not a practical politician; I only think.

My thoughts may not be worth much; but I submit them.

One is that with the want to buy liquor on one hand and the want to sell liquor on the other, it is practically impossible to close the saloons on a Sunday. The enforcing of the laws as well as the making them rests in a democratic community on the people. We may have the best law in the world, but if the people do not believe in it, it will remain more or less of a dead letter. The people of Chicago, so far as at present enlightened, do not want the saloons closed. A sentiment in favor of the measure could only be got by returning one-half or more of our citizenship to Europe whence they came, and even then by restricting citizenship to Protestant Church members, for Catholics, as a rule, do not feel with Protestants in this matter.

Of course, the belief of the people might conceivably be changed, but the campaign now proposed is not one of education but for the enforcement of the law.

Secondly, the *Sunday* saloon is the object of attack, but if we stop to consider, and a bad thing done on Sunday is also bad on other days of the week, we ought to go further to be consistent. If this movement is not merely a Sabbatarian one, but really aims, as it says, at "the furtherance of civic and moral righteousness in our city," it should lead us to some view of the saloon question in general. It is not enough to shut down demoralization one day in seven and let it continue undisturbed for the other six.

Now what is the real evil? A very small number of people think it is drinking liquor at all except when prescribed by the doctor; but most people would say it was drunkenness. If there were really any effective way of preventing people from getting drunk, there would be an almost unanimous sentiment in favor of it. Because individuals wanted to get drunk would not make the slightest difference. A drunken man is simply a common nuisance.

But how is it a man gets drunk? He wants to—but how does he get the liquor? Some one sells it to him. But how and why is it he gets enough to make him drunk? Because the seller has a profit in selling enough (he or his employer); because he makes money this way. This temptation of profit makes the seller oblivious of the line beyond which he ought not to sell; he wants the money, that is all; that is what he is in business for.

It is plain that there is a broad line of distinction between the saloon business and ordinary business. Marshall Field may sell a lady as many gowns as she can put in her wardrobe, or a young man as many neckties as he can pile up in his bureau drawer; no appreciable harm is done except to the pocket-book. But when a saloon-keeper sells a man six glasses of whiskey instead of one, something happens. We may say he ought not to be allowed to, but the money temptation is ordinarily too strong. "Ordinarily," I say, for I do not dispute that a saloon-keeper may be conscientious. I think I know one such in the Ethical Society. If all the saloon-keepers of the city were

members of the Ethical Society, we might trust them —though possibly if they were members of a church it would do as well. But as the Ethical Society can't get them, and the churches (at least the Protestant churches) ordinarily don't want them, ethics in the saloon business has a pretty hard time.

The alternative I propose is to take the saloon business out of money-making altogether. It should be either a public enterprise or a private enterprise conducted in a public spirit. It should cover cost (including wages, salaries, interest and rent), but no profits—or if profits accidentally arise, they should go into the city treasury. I would give the entire saloon business of the city into the hands of a few capable business men. Not brewers—they have too much to do with the saloon business now; not clergymen—they are too easily fanatical; not professors—they do not know affairs enough; not politicians—they are too much after votes; but capable business men, accustomed to organizing on a large scale, beyond the need of money (having enough and to spare) and having a touch of philanthropy and public spirit. If men like A. C. Bartlett, Charles R. Crane, Mr. Hutchinson, Mr. MacVeagh or our own Mr. Tobey would take charge of the saloon business of Chicago in this spirit, there would be a revolution in public morals. They could organize a public service corporation, content themselves and their stockholders with five or six per cent, select capable managers, enforce order and discipline down to the humblest employee—in short, run the saloon business here like the postoffice and run it better. They would have no motive and no employee would have a motive to sell a customer more than he ought to have—and if the customer insisted, he could be shown the door. The corporation should have control of the entire retail trade of the city, and saloons as a private enterprise should cease to be.

This would not bring a millenium. In their houses or at banquets, people might still make beasts of themselves. Restaurants and hotels would still make a problem. But the most frequent seat and cause of drunkenness would be attacked, root and branch.

I sincerely trust that the Law and Order League will not waste valuable moral energy in attempting the impossible, but will endeavor to work out some really practicable plan for meeting the awful curse of drunkenness, whether on Sunday or any other day, in this city. If it be not my plan, let it be a better!

The suggestion of Mr. Salter of eliminating money making out of the liquor business is one in which we are much interested. The South Carolina experiment of liquor dispensaries is one of great significance, but pending such legislation we must believe that the effort to enforce the law of Sunday closing in Chicago is rational, ethical and practical. To enforce a rest day in every possible way is the demand of sociology more than theology; it rests on an economic more than on a religious foundation. The law is being enforced in Boston, Minneapolis, St. Louis, and ought to be enforced in Chicago. We believe that the growth of the "dry territory" all over the country is of great significance for Chicago. "Home rule" and "local option" can be trusted in Chicago. A better thing than the "saloon" of the American type is demanded by the drinkers as well as the total abstainers.—EDITOR.

What is the measure of love we owe to others? It is the measure of what we think is owing to ourselves.

—*Dean Stanley.*

No mere spasm of goodness will make a right life, for we rise no higher than our *habitual* thinking.

M. W R.

THE PULPIT

The Relation of Christianity to Religion

BY REV. CHRISTOPHER J. STREET, M.A., LL.B. (SHEFFIELD, ENGLAND).

Time was, and that not so long ago, when a title such as I have announced, would have been hailed with derision by most Christian people.

I can well remember when it was the fashion to classify "religious" as they were called, into "true" and "false," Christianity, being regarded as the only true religion and all the rest as false. The contemptuous pity then expressed for the "heathen" was offensive and ungenerous, utterly unworthy of the spirit shown by the Master and the best of his apostles in dealing with the religious susceptibilities of people who thought not quite as they did. The rebuke to the impetuous Sons of Thunder who wished to call down fire from heaven to consume the unfriendly Samaritans, and tried to stop the good work of casting out evil spirits, because it was being done by one who "followeth not with us," needed frequent repetition in those days, and it is not wholly unneeded now. "Forbid him not; for he that is not against you is for you." "Ye judge after the flesh; I judge no man." The narrowness of Peter, before his soul was awakened, found many imitators, but not the catholic spirit of the enlightened Peter, who had gained grace to say: "God hath showed me that I should not call any man common or unclean. Of a truth I perceive that God is no respector of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." And the broad-minded oration of the Apostle of the Gentiles on Mars' Hill, might never have been spoken, so far as the effect on the average Christian conscience was concerned. "God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands, neither is he served by men's hands as though he needed anything, seeing he himself giveth to all life and breath and all things; and he made of one every nation of men to dwell on all the face of the earth, having deterimned their appointed seasons and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live and move and have our being; certain of your own poets have said, For we are also his offspring."

But the days of that old and objectionable narrowness and spiritual conceit (which is the worst of all conceits) are past, gone, I trust, forever from intelligent Christianity; and there is better promise today of a return to the pure and unadulterated gospel of Jesus Christ, than in any of the generations gone by. All that is good and true in the "New Theology" is old as Christianity itself, and what is mistaken and foolish will pass away, as all kindred errors have done. But meanwhile let us welcome every old and earnest prophet, however we may differ from some of his teaching, so long as he proclaims the immanent God, and helps to make humanity conscious of its essential divinity.

A Christianity like that of Jesus so abounds in charity and sympathetic understanding of the greatness of truth and the varied wants of human hearts that no admonition as to tolerance is necessary. The more clearly we know, the less we shall criticise and the deeper be our understanding. But a narrower Christianity sometimes meets with a deserved, if gentle, re-

buke from one whom it may regard as a sceptic or agnostic, as when, *e.g.*, Mr. John Morley writes:

"Tolerance is far more than the abandonment of civil usurpations over conscience. It is a lesson often needed quite as much in the hearts of a minority as of a majority. Tolerance means reverence for all the possibilities of Truth; it means acknowledgment that she dwells in diverse mansions, and wears vestures of many colors, and speaks in strange tongues; it means frank respect for freedom of indwelling conscience against mechanic forms, official conventions, social force; it means the charity that is greater than even faith and hope."

What is it that has made such a sweeping change in the bearing of the thoughtful portion of the Christian Church toward the non-Christian manifestations of the religious spirit? Many causes have undoubtedly contributed to this cheering and satisfactory result. There has been much natural growth and development from within. The essential spirit of Christianity has asserted itself as against all denominationalisms and ecclesiasticisms, and made thinking men understand that all humanity is one, and that the Father is always seeking his children in order that he may save them. But the chief factor making for this better state of things has been the wealth of new knowledge about the faith of other peoples which has been poured upon us,—knowledge whose credentials are unimpeachable, coming as it does from close study given by sympathetic and scholarly minds, dealing with facts in a purely scientific spirit, and anxious only to ascertain and announce the truth. For the first time it has been possible, and is now being generally found by thoughtful students to be desirable, to apply scientific methods and tests to the problems of religious phenomena, as they are presented in countless phases and forms all the world over. Thus has grown up the science of Comparative Religion, and it has become practicable, and most interesting and illuminating, to study the various manifestations of the religious spirit together, enabling us to judge, as never before, of the degrees of merit in the different systems of faith which humanity has upreared, and to discern an underlying unity which the dust of the strife of sectarians has hitherto obscured.

One thing has been made perfectly clear by this new knowledge and the scientific application of it; namely, that Christianity is one thing, and Religion is some thing larger and more comprehensive. It is no longer possible for the thoughtful man, however devout a Christian he may be, to say or to think that the terms "Christianity" and "Religion" are synonymous and coextensive. He cannot refuse to see that much precious Religion exists outside of the Christian circle of influence. He cannot any longer divide "religions" into "true" and "false," for he sees that there is and must be truth in all. He cannot even speak, except carelessly, of "religions" at all; for he has learnt the great and liberalizing truth that Religion is One, though its manifestations and expressions are full of variety. He has come to see that the Church of God is greater than all the churches, stands high above their dogmatisms and half-truths, comprehends them all in spite of their arbitrary dividing lines, and even includes multitudes, whom they have ignored or cast out.

The Church which is truly catholic comprehends every earnest worshipper, and excludes no manifestation of reverence, whatever intellectual shape it may assume. The spirit of the living God can never be restrained within ecclesiastical demarcations. Wherever the human spirit reaches out in aspiration and devoutness, a ready response of the Divine Nature is found.

I find it easier to define Christianity to my own satisfaction than to define Religion, which is perhaps natural. It is the larger truths that are hardest to summarize in a phrase. The nearer they approach infinity, the less possible is it for them to be defined. Christianity is a particular manifestation of the religious spirit which is common to all mankind. It may be simply and fairly defined, I think, as "the religion of Jesus."

But, when it comes to defining Religion, the real difficulty begins. How many books have I opened in hope for guidance in this matter, only to turn away unsatisfied and disappointed! How many great teachers, to whom one looks with affection or reverence, have failed completely in this respect! Religion is "those perceptions of the Infinite which are able to influence the moral character of man," says Max Mueller. According to Frances Power Cobbe it is "the sense of absolute dependence, united with the sense of absolute moral allegiance; the Being on whom we depend being recognized as possessing the Right to claim, as well as the Power to enforce, our absolute obedience." "By religion," says Martineau, "I understand the belief and worship of Supreme Mind and Will, directing the Universe, and holding moral relations with life." "The religious element first manifests itself in our consciousness by a feeling of need, of want in one word, by a sense of dependence," says Theodore Parker, who at the outset of his ministry wrote, "I determined to preach nothing as Religion which I had not experienced inwardly and made my own, knowing it by heart." "Religion," says Professor Flint, "is man's communion with what he believes to be a god of gods; his sense of relationship to and dependence on a higher and mysterious agency, with all the thoughts, emotions, and actions which proceed therefrom." Count d'Alviella defines it as "the conception man forms of his relations with the superhuman and mysterious powers on which he believes himself to depend." "Religion," says Bishop Creighton "means the knowledge of our destiny and of the means of fulfilling it." Professor Bradley, in his Gifford Lectures last February, said, "It is an attitude or activity of the whole Soul or personality, containing a mode of belief about God and about the self and the world and our relation in him, a mode of feeling concerning him, a direction of the will towards Him, or a union of the will with His will,—no one of these alone or merely side by side with the others." "Religion," says Dr. Minot Savage, "is the search for the secret of life."

None of these definitions satisfy me. My own statement of the case usually is that Religion is the reaching out of man's spirit to God the connecting link between earth and heaven. But I realize the inadequacy of the definition. The one which really commends itself to me as the most poetical and beautiful is that given at the very end of H. Fielding Hall's remarkable book, "The Hearts of Men": "Religion is the music of the Infinite echoed from the hearts of men."

The fact of man's religious tendency is a necessary corollary of his divine origin: the method and extent of its development depend chiefly on nationality and age. The American, like the Englishman, is born to be a Christian, the Turk or Arab to be a Mohammedan, the Burmese to be a Buddhist. Parsee and Jew, Brahman and Shintoist, are such because their conditions have made them what they are. But each expresses religion in his own way; and, whatever his form of faith, his fervor and zeal, his sincerity and devoutness, are

equally manifest. A man's religion is his most priceless possession. There is nothing he will not sacrifice for it when it has got a real hold of him. There is a strong enthusiasm felt somewhere for every form of religion; and the strange thing is that the enthusiasm of one phase of it usually scorns the enthusiasm of every other.

All religion comes to meet a deep human need; it springs from the fountains of the heart and wells up in strong waves of feeling. When religious susceptibilities are touched, all is emotion,—a sufficient warning that reason alone, invaluable gift of God as it is, is not enough to meet human needs. Religion may be divorced from reason, and, alas! it often is; but unspeakably beautiful is the perfect combination and harmony of reason and emotion, blending in perfect expression of the deepest wants of the soul. Faiths are built up from feeling, but they need to be guided and controlled by intelligence before they can stand the test of true worth. There is no such stimulus to life as religion. It intensifies a man's power over himself and over others. It transforms and dignifies the whole nature.

It is clear gain when our minds are sufficiently broadened to enable us to realize that no religion is false, however inadequate it may seem to us; that no idolatry in itself is wicked, but simply an incomplete and childish attempt to express the worshipping spirit; that no doctrine of theology is untrue, merely an imperfect guess at the truth. Our own favorite doctrines are nothing more; and never a man was born who knew, or could know, the whole truth of God. Some of *our* worship is perchance idolatry, too. Certainly, it would seem so to men who approach God in other ways. The religion which we love with all our hearts appears to earnest and thoughtful men, born and reared under other influences, to be pernicious and fatally false; yet we know that it is not so, any more than their own faith is without beauty and truth to support it. "Every religion," says Max Mueller, "even the most imperfect and degraded, has something that ought to be sacred to us, for there is in all religions a secret yearning after the true though unknown God. Whether we see the Papuan squatting in dumb meditation before his fetiah, or whether we listen to Firdusi exclaiming, 'The height and the depth of the whole world have their centre in Thee, O my God: I do not know Thee what Thou art, but I know that Thou art what Thou alone canst be,' we ought to feel that the place whereon we stand is holy ground."

It is simply a question of degree between one form of faith and another, between one phase of religion and another, and each must stand the fair test of comparison. Jesus must be measured with the founders of other world systems; our Bible must take its place beside the other Bibles of the world; the best will plead its own cause. No thunder-voice from Sinai is necessary to proclaim, "This is the Word of God." If it is a divine word, it will speak for itself and make its influence felt. No mighty miracle is needed to proclaim the divine appointment and commission of the prophet: his preaching will make it plain. The Savior of the world requires no herald angels: he will save, the best proof of his divine warrant.

Only in full and open comparison with other faiths will the beauty of the best appear. Whosoever is convinced of the supreme dignity of his own Lord and Master need fear no rivalry with any other: rather will he court comparison. Indeed, between the founders and leaders of faith there would and could be no rivalry: they were each developing the best thought and life of their own age and race. The rivalry has arisen among the disciples, unable to rise to the height of their Master's spiritual teaching, and diverting attention from the things that really matter to the things that are of little moment. The true value of a Religion, or a Bible or a Christ will only emerge when they are honestly compared with all other claimants for our regard and veneration.

No, the conflicts and jealousies have not been among the masters, but among the followers, who have too often been mere camp-followers. Men have wrangled about religion, and lost hold of the religious spirit in doing so. They have eagerly cast each other out of the synagogue, and denied to the heathen and the heretic the very name of Religion; but their foolish and bigoted denials have not altered facts. There is, after all, but One Religion, and that is the upward striving of the human soul towards the Divine, whether it recognizes it to be such or not. There is much unconscious religion in the world, happily. Perhaps the more unconscious it is, the better: it will not be spoilt by self-laudation. The manifestations of that Divine Leading which we term Religion are innumerable and boundless in variety.

Surely, it gives us a higher view of God when we are generous (or shall we say just and sensible?) enough to realize this larger truth. Is it not glorious gain to feel that no age or race has been left without contact and communion with the Most High? The vision has been proportioned to the capacity for sight: the word has been appropriate to the immediate need. James Russell Lowell most aptly expresses the great truth which the science of Comparative Religion is making clear to the world when he says:—

> "God sends His teachers unto every age,
> To every clime, and every race of men,
> With revelations fitted to their growth
> And shape of mind, nor gives the realm of Truth
> Into the selfish rule of one sole race.
> Therefore each form of worship that hath swayed
> The life of man, and given it to grasp
> The master-key of knowledge, reverence,
> Enfolds some germs of goodness and of right;
> Else never had the eager soul, which loathes
> The slothful down of pampered ignorance,
> Found in it even a moment's fitful rest."

There is not less devoutness among the Brahmans or Mohammedans than we can find in our companies of Christian believers: does God think less of their worship and reverence than of ours? The ethical theism of the Jew is as firm and strong today as it was in the splendid prophets who redeemed his race from mere ceremonialism and lip-service: is it less acceptable to the Infinite Goodness than the tribute of virtue and service offered in the name of Christ? Naturally, we love our own best: we believe our own faith to be the highest possible, or we should not hold it; but we must be appreciative and sympathetic to the spiritual strivings of others who are no less sincere than we endeavor to be.

What matters it that some faiths seem still to be in their infancy or early childhood? It is a phase through which the highest and best developed have had to pass before they attained to the glory of full-grown manhood. All religion probably began in fear, displaying itself first in a desire to placate the higher powers, to get them on the side of the worshipper rather than against him. What then? "The fear of the Lord is the beginning of wisdom," and only the beginning. It was a child's motive that swayed the primitive worshipper, no doubt: it is often no more than a child's motive which prompts the Christian worshipper today.

But the child will become a man, and put away childish things; and we shall not help his development by sneering at him or chiding him, or turning him out of the worshipping assembly, or refusing to accept his tribute as religion at all. Not such was the attitude of Jesus, nor is it the right attitude for his modern disciples, who have the less excuse for narrowness because to them an ampler knowledge of God has been vouchsafed. God is revealing himself to our generation as never before. The pity of it, if we will not accept the vision, and understand the majestic truth that he is, and has ever been, within the heart and life of all his humanity!

And a higher and truer view of humanity itself comes to us when, in view of the facts presented by the study of Comparative Religion, we come to see that man, always and everywhere, is the child of God dear to the Father's heart and with a spark of heavenly fire within. All through the history of mankind there has been the Divine appeal; and gradually, with growing appreciation of its mystic meaning, has come the human response. The Divine Nature unceasingly calls to that which in rising man is akin to itself; Human Nature, very slowly and in stumbling fashion, learns its opportunity and ability, and painfully reaches up to the Divine. And so the story of the world is written —"a blundering quest of God," if you will, but not in the sense that Mr. R. J. Campbell used the phrase,—a progressive development of human power and possibility, a nearer approach to the divine intention and will. Religion is the impelling power, the stimulus, the kindling fire. And, as F. W. Newman wisely said, "True religion wages no abstract war against any part of man, but gives to each part its due subordination or supremacy, and breathes sweetness and purity through all."

Christianity itself becomes a richer, larger, more generous thing when this more cosmopolitan view of religion is taken. The latest census of the British Empire indicates that King Edward has in Asia more than 300 millions of subjects, in America, 7½ millions, in Africa about 43 millions, in Australia as over 5 millions, and in Europe over 42 millions. Classifying these broadly as regards religious faith, there are only 58 millions of Christians in the king's dominions as against 208 millions of Hindus, 94 millions of Mohammedans, 12 millions of Buddhists, and 23 millions of Parsees, Jews, and others, including some very primitive manifestations of the religious spirit. That is to say, that only one in seven British subjects is Christian of any kind.

These figures may be open to some challenge, but they are not likely to be very seriously wrong, and they should give us pause for reflection. After personal contact with the cultured and devout Hindu or Moslem and too frequent and painful association with shallow dogmatists who take the Christian name, but seldom use their brains to think or hearts to be charitable, it ceases to be a wonder that the contemplative Hindu is repelled by the ignorant claims and practices of an offensive Christianity or that the sober and honest Turk is disgusted with the unworthy Christians of the Levant. Of course, it is not the Christianity that is to blame for this unfortunate repulsion, but the shameful perversion of Christianity which is made into a constant object-lesson for them. So we are not to judge the religion of the Koran or of the Vedas by the degenerate types often presented to us. Each form of religion must be judged by its best expression; and then it is wonderful, soul-piercing, how much alike they are in the great essentials. There is more community of thought and spirit between the best of Christianity and the best of Islam or Buddhism than between the best and worst of Christianity. There is more sympathy between the authors of "Contentio Veritatis" and the leaders of the Brahmo-Somaj of India than between them and the devotees of the debased superstition of the Greek Church. Rammohun and Roy Ramakrishna, Keshub Chunder Sen and Protap Chunder Moozoomdar, are nearer in faith and feeling to any liberal Christian than is the head of a Jesuit College or the Catholikos of the Armenian Church or even the humble Plymouth Brother. We must not be the deluded creatures of a name.

This comprehensiveness of view, this generosity of recognition of religion as the human attempt to reach the Divine, will not interfere with our private interpretation of the great principles for which historic Christianity has stood, or diminish our loyalty to it in the least. But the principles will be amplified beyond our earlier thought: we shall see that our faith was greater than we knew. Do you ask, Where is the place left for Revelation? Ask rather where that place is not. God has always been revealing himself to those who were able to see the marks of his presence. Has Inspiration gone, do you ask? Have you not learnt that it began when man was yet in his infancy, and will remain as a growing influence through the whole of his adult life? What becomes of the Incarnation, think you? Does the Divine Indwelling in Jesus, then, become any the less true or significant if you also admit that God was in Buddha and Zoraster, and in the Bab, and that his spirit is present to a greater or less extent in us all? Does not the larger outlook make it seem more than ever true that we are the temple of the Living God, that the Spirit of God dwelleth in us, and that the temple of God is holy, which temple we are?

Religion is no private demesne, but a public garden, wherein every man may walk freely, gather rosebuds that will not wither, and taste of fruits neither forbidden nor disappointing. Christianity, as it was in Jesus, is the choicest portion of that wonderful garden where the sun shines brightest and the flowers smell sweetest. Yet every avenue leads to some desirable goal, every meadow attracts some straying foot, every bank has its restful invitation, every tree its need of welcome shade. Throughout the garden the loving care and touch of the great Master Gardener are everywhere seen, and His welcome is felt by each timid visitant wherever he may wander. And the heart of every honored and understanding guest beats responsive to that of his Master. In his name an ungrudging greeting is given to all who from the dusty highways and busy thoroughfares of worldly life find entrance into the grateful garden of the Lord.

Regret

As one should lightly rugged ways descend,
O'er trailing tangled vine and hidden snare,
And in her arms a brimming jar should bear,
Till quick mis-step half of its wealth should spend
On barren rocks, and evermore should bend
Her long regretful glances back to where
Her treasure so was lost, with little care
For what was left, or where her steps might tend,—
So thou, O Heart! who mournest waters sweet,
Thy cup hast wasted in unheeded ways;
Who gropest onward, turning wistful gaze
Forever back, unguiding still thy feet,
Though over treacherous path thy footstep strays,
And ever grows thy treasure's waste complete.

—*Annie Steger Winston.*

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

Clearing House Checks.

The monetary stringency in the middle West has led to the issuance of checks for one, two, five and ten dollars, backed by the assets of the Chicago Clearing House Banks. These are accepted by the large stores and the transportation companies as well as by the City Treasurer's office, and are generally welcomed by large establishments needing currency for pay-rolls.

Walsh Trial Begun.

The trial of John R. Walsh in the Chicago federal courts for irregularities in connection with his defunct banks, has been put under way with exceptional promptness, a jury having been secured without difficulty. The attorneys for the defense are men who have made a specialty of finding legal technicalities through which big financial criminals can wriggle out of their merited punishments. Their first move was to try to prevent the bringing of all the books of the bank into the court. This was defeated by an order of the court that all such books must be presented.

A Tragic Aftermath.

The suicide of Charles T. Barney, late president of the defunct Knickerbocker Trust Company of New York, reveals the depth of suffering which business failure and dishonor brings in its train. The inner truth about such occurrences is rarely known, but when the burden becomes so great as to dethrone the reason and make life seem no longer worth living, the spirit of pity is stirred in every heart.

Mr. Bryan's Statement.

Mr. Bryan has issued to the public a dignified and carefully written statement of his attitude toward the Democratic nomination for the presidency, which he is ready to accept in case he seems to be the best man to be its leader in the coming campaign. It breathes a broad spirit of patriotism and Christian principle, which cannot fail to commend Mr. Bryan's character even more strongly to the people. If he is to be the candidate, he insists that the platform and personnel and methods of the party shall be in accord with the broad principles of reform to which he stands committed—the party treasury undefiled with tainted money and the organization free from the domination of tainted men. No other leader has thus far appeared whose prominence among Democrats would warrant his name being mentioned in the same connection with Mr. Bryan's.

Buying Off a Strike.

It is charged that the officers of the Carpenters' Union of Chicago have been in the pay of a firm of contractors to prevent a strike being called upon the construction of the new Commercial National Bank Building. This is a form of attack to which labor organizations are peculiarly exposed. Their officers, poor men themselves, know that they can make what to them seems a large sum of money by agreeing to manage things so that a strike may be averted. There are few positions in which a more sterling type of virtue is demanded than in the offices of labor unions. That occasionally one of them should prove approachable with bribes is not strange. That it happens so rarely is a fine evidence of the sterling character of American working men in labor organizations.

Stealing a Waterway

The Economy Light and Power Company, closely affiliated with the Edison electric light interests, has been discovered to be rushing with all possible speed a dam across the Desplaines river at Dresden Heights, which, it is declared, would effectually block the deep waterway project from the Lakes to the Gulf. Governor Deneen is leading in vigorous efforts for legislation and legal action to prevent what looks very much like a steal of public property.

The Chicago City Railway.

It is so rarely one is able to heartily commend a traction company that the opportunity should not be suffered to pass to call attention to the admirable manner in which the Chicago City Railway, which provides the surface traction on the south side of the city, has been fulfilling its obligations under the recent traction ordinances. The sum of nearly $5,000,000 will have been expended this year in the work of rehabilitation. The new tracks that are being laid are models of their kind, and the work is being done with a thoroughness and rapidity which is the admiration of citizens. The management is apparently putting forth every effort to improve the service, introducing many new features and manifesting an evident purpose to make this the model street car service of the country. Improvements on the north and west sides are still retarded by corporate entanglements.

Conserving the Natural Resources.

President Roosevelt has rendered few more timely and important public services than in issuing a call for a conference of the governors of all the states, each bringing with him three chosen citizens, to consider the subject of the conservation of natural resources of the United States—forests, streams, mines, etc. Such a conference of governors will be in itself a splendid thing, bringing the responsible heads of the states closer together; and the subject proposed for the conference is of most vital and far-reaching importance.

"In God We Trust."

The omission of this traditional motto from the new ten dollar gold pieces now being issued from the mint has provoked considerable outcry from the type of people who are always distressed because the Deity is not recognized in the Constitution, and who, in general, are afraid respect for religion will decline if certain words are not used. President Roosevelt, in his rejoinder, preached an effective sermon on true reverence, as distinguished from the spurious article. He declared that instead of making for reverence, the use of those words was a very common occasion for irreverence, and that the true spirit of reverence would be better served by their omission.

Oklahoma a State.

The formal admission of Oklahoma as the forty-sixth state in the Union is the occasion of general rejoicing to its inhabitants. That territory, only opened to settlers a few years ago, is now peopled with a sturdy set of self-reliant and progressive Americans. They have adopted a constitution with many radical features looking toward more effective popular control of legislation and of corporations and embodying among other things an ironclad prohibition clause. It is evident from the tone of the inaugural address of the new governor that there has been a good deal of restiveness under federal control, and that the people have been impatient to govern themselves. Now that they have the opportunity it will remain to be seen whether they will be able to improve it more successfully than the other states.

Sunday Closing Agitation in Chicago.

The Law and Order League has taken up the subject of closing the saloons on Sunday with such vigor that it is likely Chicago will pass through a spasm of prosecution of saloon-keepers in the effort to make this statute something more than a dead letter. The State's Attorney's office holds itself ready to prosecute upon evidence being furnished, but will not undertake to seek for evidence. In the opinion of the present writer the movement is an unfortunate one, because it is an attempt to put into effect a measure which, if left to local option, would be overwhelmingly voted down. It cannot fail to awaken hostility to the church and to the Sabbath in the minds of the masses. The principle of local control in such matters must ultimately be recognized as valid, whether the result shall be on the side of the church or of the saloon. W. B. T.

Dr. Edward Everett Hale tells a story of a New York clergyman who had received a call to a fashionable suburb of Boston. A gentleman who had in his employ two English grooms accidentally overheard the following conversation between the two servants.

It appears that the first groom, who had for some time been endeavoring to get the second groom to attend service at the church presided over by the New York clergyman, said:

"Didn't you like the sermon?" "Very much," replied the other, "very much, even hif 'e is a bit 'Igh Church and Hi a Methodist. Hi thinks as 'ow I'll prob'ly hattend the haafternoon service, too."

"Hi just knew you'd change your mind," remarked the first groom, triumphantly. "As Hi told yer, I've 'eard 'im twict an' what 'arm 'as it done me?"—*Exchange.*

THE STUDY TABLE

Behind the Scenes*

The question of spiritualism is one which never remains long *laid*. There have been many "exposures" and yet the medium is ever with us. As far back in history as we can trace, there have been individuals, whose business it was to bring the living into communication with the dead. And, today, mediumship is not confined to our land or to civilized peoples, but exists among people of every race and through all grades of culture. This universal distribution of mediumship through culture, race, and time, is its most interesting feature, and it will sometime be studied thoroughly. Such a study will be intensely interesting and would have importance. The little book before us makes no pretense to be such a study. It is an "exposure," written by a professional sleight-of-hand performer. For him mediumship is a fraud, the practices of the seance are tricks intended to dupe and deceive. Many of these tricks he has learned directly from well-known mediums, paying them their regular—frequently large—fee. These he describes with such careful detail that the reader, with a little practice, may perform them for himself. Some other seance phenomena Mr. Abbott reproduces by methods of his own devising, without being able to assert that his are actually the methods employed by the medium. The more remarkable stock performances of the mediums, such as reading sealed letters, table-rapping, slate-writing, spirit portrait painting, and materialization are described. We wish Mr. Abbott had also told us the tricks of spirit photography. The book is interesting and worth reading. On laying it down, after reading, one feels surprised that tricksters still find dupes. But such books will never produce any serious effect upon the public mind. Most people prefer to be deceived, especially when in the deception the sentiments and sympathies are gratified and the longings of the heart seem to be met.

FREDERICK STARR.

The Cricket's Croon

One need not lead an orchestra nor even play a "first violin" in order to add an immeasurable sweetness to the sum of earth's melody. The author of a little book of poems* just from the press makes no claim to epic honors, but like the cricket in the evening insect chorus,—"a piping fine and clear, a silken thread of sound in earth and air," he has raised his "oaten reed" and tells us he will be

> "Thrice happy if at last some waiting ear,
> Attempted with a kindly sympathy
> Should hear rejoicing at my slender song."

The poems have mostly been published at intervals in the *Atlantic, Century* and other standard periodicals, and now being printed in attractive book form will undoubtedly receive, as they surely merit, a wide welcome among the lovers of the simple and the beautiful. The author is a graduate of Beloit College, Wis. Some of the poems are especially praiseworthy in this unpoetic commercial age, as for example, "At the End of the Years," "Down Below" and "Sealed Orders," which last is quoted on our first page.

C. A. O.

*"*Behind the Scenes with Mediums.*" David P. Abbott. Chicago: 1907. The Open Court Publishing Co. 16 pp., vi. 328.

*"*The Cricket's Song and Other Poems,*" by H. E. Warner. Cloth, $1 net. Lippincott Co., Philadelphia.

The Investment of Truth*

It is not true that "sermons are never read." Once find a sermon that sings the anthem of the human soul, sounds the heart throbs of humanity, and the laymen as well as the clergymen will welcome its publication, as witness the great demand for the published sermons of Phillips Brooks. Nor is it a mere tribute of friendship, which Professor Small quotes in the introduction to the volume of sermons before us, when the author of these pulpit messages is likened to the great preacher of Trinity Church, Boston.

Those of us who knew Frederic Dewhurst as a man could hardly write a cold criticism of his pulpit ministries, but fortunately the sermons now published are so rarely beautiful in conception, so poetic in expression, and yet so athrob with the divinest impulses of love and life, that all criticism is disarmed and even praise seems gratuitous.

The introduction by his friend and parishioner, Prof. Albion W. Small, is not only a beautiful and fitting tribute to the man, it is an inviting gateway to this garden where an artist and a poet of the soul walks and talks with God. He well says, the book "is a contribution to the literature of strenuous communion with God." Such inspiring messages as "The Spirit within the Wheels" and "The Kingdom of God is within You" were never more needed than in our commercialized life today. "The Compassionate God," "The Hidden God" and "Rejoicing in Youth"—the last sermon he wrote—are all of them well worthy their place at the end of a fruitful ministry, and are at once a benediction and an inspiration. These sixteen sermons belong to the literature of the soul's emancipation. Surely this book will be widely sought and read.

C. A. O.

Books; More Books

The table begins to be filled again with new books. One of the most delightful of these comes in The Crown Theological Library. This volume is entitled *"What Is Religion,"* by Professor Bousset, of the University of Gottingen. It is a book that I should like to hand out to every liberal. A knowledge of the inner nature as well as the exterior form of religion is profoundly needful. The trouble with our folk is that they suppose a lot of inherited theories, mostly ignorance, constitute religion; and Sabbath keeping, with sermon worshiping, makes up the balance. Here is a fine resume that shows the spirit of Professor Bousset. "God the Father; life in accordance with His will, spent in joyful work for the service of the world, forgiveness of sins and eternal hope—all this hangs together and is expressed in perfect clearness in the person of our Lord Jesus. And we say to Him, Thou art our Leader! Be Thou our Leader with whom no other is comparable—the Leader to the highest; the Guide of our souls to God, the Way, the Truth, and the Life." The book is strongly social in its view of Christian Life and Character. It is published by Putnam, New York.

From the same house I get one of the best novels of the season. Those who read *"Children of the Mist,"* by Eden Phillpotts, will be greedy for this new book, *"The Folk Afield."* I do not know when I have read anything more powerful in description than The Earthquake Child. There is the utmost care and respect for his readers in everything done by this author. We do not feel that he is writing a book simply for sale.

*"*The Investment of Truth,*" by Frederick E. Dewhurst. Cloth, 274 pages, $1.25 net. University of Chicago Press.

From Funk & Wagnalls I have received *"Magda, Queen of Sheba."* This is a translation of a curious manuscript, said to have been written by Ethiopian priests. Menelik, the Emperor of Abyssinia, claims to be a direct descendant of the Queen of Sheba, according to this record. I have no time to guess out the riddle, but the book is decidedly interesting.

From G. P. Putnams Sons I get Harnack's *"Essays on the Social Gospel."* This wonderful book gives me essays on The Social Mission of the Church, on The Dangers of Modern Education, on The Evangelistic Outlook and on The Real Mind of Jesus. Every one of these essays is invaluable. He condemns, as he certainly should, the Tolstoi craze for abnormalism, and he does much more for the sweetness and purity of modern life. It is one of the volumes of the Crown Theological Library. I am inclined to think we have not much that is so wholesome in recent literature. Put the whole library on your shelves, for it is sound and clean and strong, and full of health.

The author of *"Upton Letters"* gives us one more volume—published by Putnams—and much like his preceding work. This volume deals with the soreness of life, the inevitable trials—which go to the making or the marring of human beings. It is justly called *"The Altar Fire."* It seems to deal with some one apart from himself. Yet the readers of Mr. Benson's books are beginning to think that he is quite capable of abstracting half a dozen personalities out of himself. There is always a certain simplicity and freshness in his style, and there is always enough of substance in his material. I have placed his volumes on that shelf which is in reach of my right hand.

From Charles Scribners Sons I receive Hopkinson Smith's last book, *"The Romance of an Old-Fashioned Gentleman."* The book is thoroughly noble in its ethical drift. It is likely to do a great deal of good to its readers. It is amusing that our Southern authors can not get over the desire to poke at the North. There is a good deal of ignorance in such statements as this: "You don't have Spring blossoms North, asked Mrs. Colton." To which her guest from the North practically assents. I should like to take Mr. Smith through a Northern orchard next May, or trundle him through my shrubbery; way up in the center of New York State. He would find out whether we have a plenty of pink and white. His description of a Northern farmer and a mill owner sounds a good deal like old slavery days. The artist remembers one old farmer who wanted to put him in a room over the stable with the hired man; and a mill owner who deducted the sum of his board from the price of the picture, which he was to paint of the family. This talk is rank nonsense. There is not much of it, however, in this book.

The Macmillan Company send me Campbell's *"New Theology Sermons."* These sermons have been reviewed and talked about quite enough. The object of Mr. Campbell is to make plain that salvation consists in ceasing to be selfish. He holds that all life is one life; and that to prepare for another life is precisely the same thing as to prepare for next year. There is no such thing as an individual salvation, and no such thing as a hopeless hell. Atonement is love at work, and everybody has a hand in it who works unselfishly—just as much as Jesus did. This is a good sort of gospel, whether new or old.

A charming little volume of verse comes to me, written by O. C. Auringer, and published by Geo. Wm. Browning, of Clinton, N. Y. I have read three or four of these poems with something more than delight.

The fiftieth anniversary of the *Atlantic* is notably marked by an anniversary number. Among the authors of articles are J. T. Trowbridge, W. D. Howells, T. W. Higginson, Arthur Gilman; and an unpublished poem by James Russell Lowell heads the list. It is an exceedingly interesting number to old fellows like myself. Alice Brown has a story in progress which is of the very best.

Putnams Monthly must not be overlooked by those who are looking for a thoroughly readable magazine. There is a spirit of clean, pure literature, and where the magazine touches our liberal questions it does not lack for radicalism. The old Putnams was of the same sort. E. P. POWELL.

CORRESPONDENCE

DEAR EDITOR:

Don't your economics stagger a little in your note of October 26? In Ireland, where probably more men are taken for the army, the women also work in the fields and the men find it so hard to get work that they run behind the vehicles to open our cab doors.

Where the land is monopolized it is naturally hard to find jobs—idle lands mean idle hands—and to detach the parasites would be to set them to compete in an already glutted labor market.

I have shown the beneficence of waste and the blessing of murder in "Things As They Are" already, so I will not go further than to say that it seems to me that, as Ernest Crosby said, under our present system the best thing that could happen for the condition of the worker would be to have the throats of half of them cut, or, failing that, to dump half of their product into the sea. Yours, BOLTON HALL.

On Train to Battle Creek, October 6, 1907.

A REPLY.

Nov. 14, 1907.

Of course war is not the whole thing, but neither would a proper estimate of land values straighten out the world. Perhaps we might say the proper land values will never come until several other things are straightened out. The truth is that all earnest men are in danger of coming under the spell of panaceas, while the slow, provoking truth is that the kingdom of heaven is to be advanced not by one but by many ways, and all righteous roads lead to the Rome of peace and justice. EDITOR.

EDITOR UNITY, Chicago, Ill.:

Corn has always been king, but his kingship has not attracted the unemployed to the country, nor would they be much better off if it did. Farming on a large scale is beyond the average unemployed man or the city bred man. It is true that in the land lies the opportunity for man to be independent and to make good lost chances, but it must be on small plots near the city and the safest crop is "garden truck." There is always a market for it, and as Mr. Bolton Hall shows in "Three Acres and Liberty," one can live while the crop is maturing. The average corn yield is thirty-one bushels per acre, and while it is growing and maturing the farmer must live. At the end of the season, even at a dollar a bushel, the farmer has $31. The yield of potatoes per acre averages 300 bushels and at 75 cents that would give $225; celery, cauliflower, onions and asparagus give returns ranging from $300 to $600 per acre and one has an income from some while others are growing. It is in the small plot near a market that the profit lies, and every effort made to turn men's attention to this fact is a forward movement for the race. Man is a land animal and the closer he sticks to his native element the better off he will be. E. M. MURRAY.

56 Pine Street, New York.

THE HOME

(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps To High Living

SUN.—No wind serves him who has no destined port.
MON.—Virtue never stops or goes out of her path for the greatest wind that blows.
TUES.—We trouble life by the care of death, and death by the care of life.
WED.—We must reserve a withdrawing-room wholly our own, and entirely free, wherein to settle our true liberty,—our principal solitude and retreat.
THURS.—We do not become others for dying. I always interpret the death by the life preceding.
FRI.—There are such incomprehensible wonders amongst the things that we ordinarily see, as surpass all difficulties of miracles.
SAT.—We are no nearer heaven at the top of Mount Cenis than at the bottom of the sea. —*Montaigne.*

On a Birthday

Shall I lament my vanished Spring?
Ah no, its joys went withering:
Its hopes, long sick, decayed and died
With its desires unsatisfied:
A moaning wind of discontent
Stripped the young boughs of bloom and scent;
The rain was raining every day.

Now though it be no longer May,
Oh heart, what youth renewed is ours
With generous scarcely hoped-for flowers.
And the good summer but begun:
With longer days and riper sun,
And the large possibilities
Of gifts and grace and good increase
In the rich weather yet to come.

Nor shall the autumn strike us dumb
Who knows what fruit for us shall be
Swung in some ruddy-hearted tree;
What hopes shall find their harvesting
When outward birds are on the wing;
When pale September lights her fire—
Her Will-o'-the-wisp on every briar—
What ship shall sail to shore at last?

Nor shall we dread the winter blast
Or the long evening of our year
With nothing more to hope or fear:
Looking to keep Christ's festival,
In His own fair and lighted hall.
After the longest night is done,
Cometh the Christmas benison.
—*Katharine Tynan Hinkson.*

Impedimenta

The use of the word "impedimenta" in designating the traveler's baggage is very significant. The term really means hindrances, and especially those that hinder the feet, and the hastening pilgrim often finds his progress stayed indeed by hindering trunks and bags, because of delays in transportation that make him wait when he wishes above all things to speed on.

The literal traveler is not the only one thus hindered. The pilgrim along the daily life-path often finds himself encumbered and impeded. Possessions are to be desired and to be valued, but when they multiply till they overflow all reasonable space, when the "things cease to be treasures because there is no place for them, then they become impedimenta." They are hindrances to be removed with resolute hand.

One peculiar snare of womankind is the tendency to keep things. It is not necessarily for sake of hoarding that one refuses or forgets to part with her accumulations, but because of the instinctive reluctance to throw away or to be rid of superfluous belongings. The old tradition that a thing kept seven years turns up useful, is partly to blame for many a moth-eaten store in rag-bag and attic. "Maybe I shall want this some time," is the reflection that stays the destroying or the distributing hand, and the "things" are put away again after each housecleaning rummage.

Then there are the papers that heap the library table and overflow through the house to be piled up in closets and on shelves, waiting to be looked over and read again and scrapbook pieces cut out from them.

The fancy that this will ever be done—any of it, is usually a delusion and a snare. It is as much as mortals can do to read once the papers that come to an ordinary household. Who will ever re-read them? Pity 'tis, 'tis true. Some of the best and most inspiring of stirring prose and rhythmic verse float by in the drift of print, and the temptation is strong to island it for a while, in vain hope of going over it again. But the time does not come, and by and by the accumulation is appalling. It would seem often as if the feet were indeed hindered by such impedimenta. It is hard to make a path through.

What is the remedy for the keeping habit? How shall possessions be kept from becoming impedimenta? The only way is to clear up as we go. It takes a deal of determination to do this. The clothes and "pieces" that we may want some time, but probably never shall, should be relinquished and given away where they will do good, and while they may. There must be discrimination in such distribution, of course. We are not to make ourselves destitute of all bits and relics, but the congestion must be relieved, the really hindering "things" taken out of the way between times. There may truly be much sentiment in connection with what has outlived its usefulness, but the thing itself should not be allowed to become a disgrace to its associations. A grimy piece of bric-a-brac or an outworn bit of decoration may have been purchased with pleasure and held its place with pleasant memories, but this only entitles it to that destruction which is honorable retirement, instead of being thrust into a corner to gather more dust and look more disreputable still. If things can be bestowed upon waiting and worthy recipients before reaching dilapidation, how much good they may do! There are always those somewhere within reach who have very few "things."

As for the periodicals, we ought every one of us, if possible, to keep a paper mission in active operation. There are hundreds of places to send reading matter. We need to be very resolute with ourselves and silence the suggestion that "another time" we will read them over." We know we won't because we can't. Let us save at once those treasures too precious to let slip, and pass on the rest with promptitude and regularity. It is vandalism to destroy good papers. Time, trouble and postage spent in passing them on will be found a good investment.

Thus our hindrances may become helps.—*Julia H. Johnston.*

I Mean to Keep Young

"I mean to keep young with my children," said a clever woman the other day. "And the first wrinkle that would come on my mind, if I let it, would be fear and dislike of conditions as they are. I can't keep my children in the atmosphere of twenty years ago; it isn't there—it doesn't exist. I can't stay in it myself if I want to understand them and help them. When today ceases to be as good, as full of opportunity, as yesterday to me, then I will be old—and I don't propose to be old, if I can help it, till the last possible minute of my life."

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THE FIELD

"The World is my Country, to do good is my Religion."

Foreign Notes

RELIGIOUS EVENTS AND CONDITIONS IN GENEVA.—Just at the close of the Boston Congress and while All Souls church, Chicago, was thinking and planning for the celebration of its quarter centennial, the Lutheran church at Geneva was celebrating the two hundredth anniversary of its foundation. This anniversary coincided with the twenty-fifth of the pastorate of the present minister, Mr. Hoffmann. The double celebration brought a large concourse of friends from without and within the society, first at a service in the Lutheran church, later in the large hall of the Hotel Beaulieu, and finally at the country seat of Pastor Hoffmann at Aïre. All the Protestant churches of Geneva, Genevese, German, Italian, and the principal religious societies participated in the festivities. The unanimity with which the *Compagnie des Pasteurs*, in 1707, gave its authorization to the introduction of the Lutheran form of worship constitutes a distinctly notable event in Geneva's history, the Calvinistic faith having been until that time the only one recognized. That first evidence of toleration formed the starting point of a long period of cordial relations between the two churches and to-day, thanks to the general esteem felt for the German element in the community and above all to the character of its admirable pastor, his heartiness, broadmindedness, devotedness and multifarious activities, the Lutheran church has a host of warm friends in all protestant circles. Of this the well-filled anniversary day, September 29, brought many evidences to Pastor and Mrs. Hoffman.

Another event chronicled with this by the *Signal de Genève*, was the inauguration, the first of October, of the new Evangelical Theological School (*Ecola de théologie évangélique*). This school replaces the old free school of the *Société évangélique*, and is in charge of a special association composed of about two hundred members. Lecture rooms have been fitted up at a new location and the new committee has taken advantage of the general reorganization to make important changes in the course of study. It is the intention to maintain the school on a basis of ecclesiastical neutrality and to train ministers for both the national and free churches.

This inaugural gathering was attended by representatives of the National Theological Faculty of Geneva and of the independent faculties of Lausanne and Neuchâtel. An interesting feature of the occasion was a discourse by Rev. Frank Thomas, professor of theology and pastor of the independent congregation worshiping in Victoria Hall. His subject was "After Separation." In deliberate and well-considered terms Prof. Thomas spoke of the emotions and anxieties of Genevan Christians over the separation of the National Church by the vote of June 30. Many, he said, feared to see catholicism and free-thought greatly strengthened as a result of this vote. For his own part he should consider it a great misfortune if such were to prove the case, but he was satisfied that it would not. The protestant church of Geneva had nothing to fear from an independent régime. Independent, she will demonstrate that religion is more alive than ever. Formerly those who felt constrained from conscientious motives to separate from the National Church, subjected themselves by so doing to much misunderstanding on the part of their fellow-citizens and suffered much in consequence. They are glad to-day to feel themselves put on an equal footing with their brethren; they unite with them in a common ideal: the welfare of the country through the coming of the kingdom of God. Henceforth the church is face to face with itself. Those who belong to it must know what they believe and why they believe it.

The speaker's conception of the church best adapted to present needs was not a church of the converted, nor yet a church of the people in which all opinions are indifferently represented, but a church of the multitude, based on a very broad declaration. This church would not claim to be composed solely of active Christians, it would lay more stress on life than on doctrine and would make its foremost appeal to the conscience and will. To become a member of it, some act of personal adherence should be necessary. It ought to be possible for such a church to include diverse groups forming independent

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communities within the geographical parish.

Under these circumstances, said Prof. Thomas, there is less reason than ever for our School to disappear. Its growingly practical tendency, its ecclesiastical neutrality, its independent financial position are so many reasons for it to persevere. He closed with an ardent appeal to those able by their generosity to insure the school's material future.

After the representatives from Lausanne and Neuchâtel had spoken words of counsel to the students, Prof. Doret feelingly thanked the committee for having invited a representative of the official Faculty and thereby inaugurated positive relations of mutual esteem between the two institutions, which ought not to regard one another as rivals, but which in a spirit of generous emulation can join hands and render mutual service, since their aim is one. The future of both schools being uncertain at the present time, one can but pray for both, imploring for them the benediction of God.

From the private letters of a member of the reorganization committee, it appears that plans for the reconstitution of the former National Church are proceeding with wonderful smoothness and harmony for the most part and that the committee will soon be ready to report. Very unfortunately, as they feel, a small group of irreconcilables seem determined to launch an initiative against the law abolishing the budget of worship, and calling for its abrogation. This is regarded with great disfavor in many quarters. The *Journal de Genève* said of this idea: "We are convinced that the anti-separatist committee will think twice before launching this initiative, which would seem to us most unfortunate, and to which, we know, furthermore, a large number of its members are entirely opposed. It would seem to us infinitely wiser to attempt a loyal trial of the law voted by the people. Time will show whether the law is applicable."

This opinion, expressed just after the acceptance of the law by popular vote, holds good still. The *Signal*, as organ of the National party, said in a recent issue: "It is idle to discuss at length the question of the Separation. The National Group supported the suppression of the budget of worship because it held that in a mixed country, religious and confessional questions should be distinct from the state and have no connection with it. It is not right that citizens should have to pay for a form of worship in which they do not believe. The citizen is not to be confounded with the believer. The National Church is not dependent on a question of the state budget. The believers in our population have life enough to keep the church alive by its own energy.

In suppressing the budget of worship we did not suppress the National Church. It has only to reorganize itself and that is what it is doing at the present moment.

For the rest, the people have voted. The law ought to put in force, and we reject as anti-democratic the movement that has taken shape in Geneva to have the people reverse their action by a new vote. The vote, furthermore, would only confirm the preceding decision and would give rise in the canton to an absolutely factitious and needless agitation."

It will be seen from all this that the religious situation in Geneva is likely to prove interesting for some time to come. UNITY readers are likely to follow its developments with more sympathetic attention from having been so recently brought in touch with Lincoln Centre's Geneva guest, Prof. Eduoard Montet. M. E. H.

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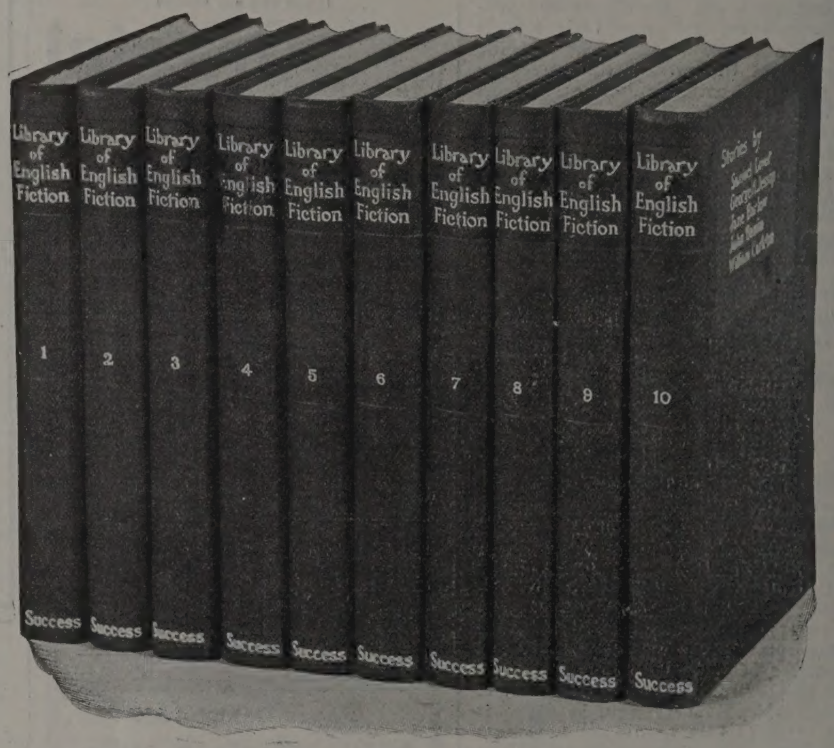

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